

# REPLY TO BRETHREN B. C. MOOMAW AND J. C. CASSEL.

J. B. WAMPLER.

My position as formerly stated: I will however now assert that the baptism of the Holy Spirit was fulfilled on the fiftieth day after the resurrection of Christ in the temple in the city of Jerusalem, and that the same was a prophecy of God under the "first covenant," was spoken of by John the Dipper, and also by Christ himself, and that the twelve Apostles were all that received it, and that it was a special manifestation of the divine interposition of God for a special purpose.

As stated by elder B. C. Moomaw: 1. That the baptism of the Holy Ghost was confined to the twelve apostles. 2. That it was not perpetuated in the church. 3. That no one since the day of pentecost has ever received the baptism of the Holy Ghost. 4. The only way in which the Holy Ghost influences us is by our study of the word which was originally inspired by the Holy Ghost. 5. That consequently there is no direct action of the Holy Spirit in the actual work of salvation and sanctification.

The first three propositions are clearly implied in my reply to Brother Cassel in Number 33, Volume 17, and I accept them most cheerfully. But 4 and 5 are *unwarranted assumptions* that I did not set forth in any of my former productions. I therefore hand them back to the author. But for the benefit of my dear brethren and all others who feel interested, I will now offer a 4 and a 5. 4. That the revealed will of God is the *means* through which the Holy Spirit is communicated to the human family. 5. That consequently there is a direct action of the Holy Spirit through the *inspired word* in the actual work of salvation and sanctification.

My dear Brother Moomaw made some unwarranted allegations in his production on this very important subject, a few of which I will notice.

1. That all these propositions are erroneous and heretical there is the most abundant proof. 2. That the Holy Spirit works independent of the word. 3. I had as soon denied the Lord that bought me as to deny the baptism of the Holy Ghost. 4. Let this heresy stay where it was born, among the Campbellites, or where it has long been a welcome guest, among the German Baptists.

Brother Moomaw, I deny having presented heretical propositions, (the ones you propose for me are heretical,) mine are "*orthodox*," as will fully appear in this discussion. "That the Holy Spirit works independent of the word," as you state

I believe to be unscriptural, yet I would not say it was heretical. I have never denied the baptism of the Holy Spirit, but teach it more fully than any of my dear brethren. I show that it was fulfilled, and therefore not perpetuated. Brother Moomaw, your strictures are a little severe, but "Charity covereth a multitude of sins." I Peter 4: 8. In supporting an affirmative there is no necessity to follow and criticise a negative, hence I will be excused in following my brethren in their negative arguments, but will endeavor to sustain the affirmative, and if through the help of the inspired word of God, and the divine influence of the Holy Spirit, through the same I shall succeed in my work, I shall be fully satisfied.

Inasmuch as my 4 and 5 propositions are not denied, and presume will not be, hence I shall not offer any testimony to sustain them. In support of the first three propositions I shall offer abundant scriptural testimony. "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Mark 3: 13-15 inclusive. And he called unto him the twelve, [and began to send them forth, two by two; and gave them power over unclean spirits." Mark 6: 7. "And they (the apostles) cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 13. (In parenthesis mine.) They anointed some with oil and healed them, others they healed with a word. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Matt. 28: 16. "And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high, and he led them (the eleven) (in parenthesis mine) out as far as to Bethany, and he lifted up his hands and blessed them, (the eleven) and it came to pass, while he blessed them, (the eleven) he was parted from them, (the eleven) and carried up into heaven. And they (the eleven) worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising, and blessing God. Amen." Luke 24: 49-53 inclusive. I quote a paraphrased reading of the 49th verse by Whitby and Lowman. And, behold, (in pursuance of that end) I (shall shortly) send the promise of my Father (i. e. the Holy Ghost promised by him, Joel 2: 28) upon you; but tarry ye in the city of Jerusalem, until ye be endued with (this) power from on high. (Isaiah 32: 15.) "And they

returned to Jerusalem." Now, brethren I say that the pronoun "*they*" refers to the eleven that Christ led out as far as to Bethany. These eleven returned to Jerusalem, and were continually in the temple praising and blessing God. Amen. That these eleven were of those whom Christ called out "*ordained*," and called "*apostles*," and to whom the promise of the Father was made, my brethren will not deny. Now let us go to Jerusalem and we find the eleven there tarrying, or waiting for the promise of the Father to be fulfilled. I will now offer the first chapter of the Acts of the Apostles, and a part of the second, and supply in parenthesis showing who are referred to by the several "*pronouns*."

## ACTS OF THE APOSTLES. CHAPTER I.

1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3. To whom (the apostles) also he shewed himself alive after his passion by many infallible proofs, being seen of them (the apostles) forty days, and speaking of the things pertaining to the kingdom of God:

4. And, being assembled together with them, (the apostles) commanded them (the apostles) that they (the apostles) should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye (the apostles) have heard of me.

5. For John truly baptized with water; but ye (the apostles) shall be baptized with the Holy Ghost not many days hence.

6. When they (the apostles) therefore were come together, they, (the apostles) asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, (the apostles) it is not for you (the apostles) to know the times or the seasons which the Father hath put in his own power.

8. But ye (the apostles) shall receive power, after that the Holy Ghost is come upon you: (the apostles) and ye (the apostles) shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.

9. And when he had spoken these things, while they (the apostles) beheld, he was taken up; and a cloud received him out of their (the apostles) sight.

10. And while they (the apostles) looked steadfastly toward heaven as he